

[141 cont.]

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of rank" [cited in English] practice polygamy. In view of the marriage preliminaries described, however, wealth is apparently the most important aspect of rank.

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A marriage establishes a large number of restrictions in the intercourse of the kin groups related by marriage. The most strict, as among many peoples, are the regulations about the association of the mother-in-law with the son-in-law. They may not see each other or speak to each other; he is not permitted to mention her name, and vice versa. Even words in which the forbidden name occurs must be avoided. [142] If they should meet, the mother-in-law must step aside if she wants to avoid punishment (1). The prohibition affects the

1. Joest in Baessler, p. 382.

father-in-law only with respect to the mentioning of the name (2).

2. O'Ferrall, p. 224.

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On the other hand, the prohibition against saying the name and looking applies to all those who shared in the purchase price, that is, all the members of the kin group that has become related by marriage. A violation of the regulation entitles the man to destroy part of the goods of the culprit. If a man and a

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woman are involved for example, if brother-in-law and sister-in-law meet, the woman is obliged to turn her back or to cover her face. If she should not do this, her kin group would have to pay the man a fine (3).

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3. Joest in Baessler, p. 382, and Tagebuch, p. 60 (nothing is said in the original text of the journal as to whether the prohibition against

[142 cont.]

of Ndeni were seldom seen.

593 Dewar speaks

513 of separate houses for women (7), and one of Codrington's in-

7. Dewar, p. 248. In Vanikoro
the two sexes sleep in the same huts,
but somewhat separated: Gaimard in
D'Urville, p. 332.

formants told him that even young married people do not live
together at first, but only meet secretly. This statement was
denied by several Santa Cruz Islanders (8), although it is borne

8. Codrington, p. 239, footnote 2.
However, cf. F. de Tolna, p. 281.

out by analogous [143] conditions in related cultures (1) and may

1. For example, on the Admiralty
Islands and among the Alfur west
of Geelvink Bay: Thilenius, Ethno-
graphische Ergebnisse aus Melanesien,
II, p. 132; Moolenburgh in Tijdschr.
v. h. Kon, Nederl. Aardruksk.
Genootsch., second series, XIX,
p. 165.

therefore apply to part of the group. The fact is that on Ndeni
even married men do not always sleep at home, but in the
bachelors' houses or meeting houses (2).

2. Joest, Tagebuch, p. 48.

593 The woman, even after marriage, is protected by her
●602 kin group. If her husband kills her, he not only gets a sound
[602] beating, but must pay any amount demanded. If he escapes,
the members of his kin group must do it (3).

3. Joert in Baessler, p. 379.

[143 cont.]

843 distribute canary nuts or, if these are not available, arrange for a feast with plenty of sharks to eat. During the entire duration of a pregnancy he may not eat coconuts or canary nuts, yams, mangoes, and certain kinds of fish, for this would harm his wife and the child (8). If his wife dies in childbirth, he must not only

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602 8. Joest in Baessler, p. 383.

pay the kin group of the wife the purchase money a second time, because he is to blame for her death, but must also compensate his own kin group for the death of the child, which would otherwise have augmented the kin group, and for their help in the burial of his wife (9).

9. Joest, ibid., p. 379. O'Ferrall, p. 224.

[144] In case of twins, one child is killed immediately after birth; it is either strangled, beaten to death, buried alive, or thrown into the refuse pit (1). In general, children

842 1. Joest, ibid., p. 384; Tagebuch, pp. 64 and 78.

[593] are welcomed; the birth of a child often establishes affection between the parents for the first time. The fondness for children, moreover, leads to numerous adoptions, which Joest, on the other hand, also calls an act of courtesy and which are often arranged even before birth. Joest goes so far as to maintain that most persons do not know their actual parents. This means, at any rate, that adoption signifies complete acceptance into the [000] family of the adoptive parents (2). At birth certain ceremonies

597 2. Joest, ibid., pp. 383, 386. According to F. de Tolna, pp. 281 f., principally children of the inhabitants